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THE

YOUNG BRIDE'S BOOK;

BEING

HINTS FOR REGULATING THE CONDUCT

OF

Married Women.

WITH

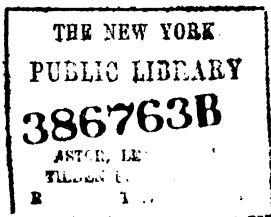
A FEW MEDICAL AXIOMS.

BY ARTHUR FREELING.

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PREFACE.

IN the following pages it has been my object to produce a useful, rather than an original work; most of the subjects having been treated on by various authors, although I believe not exactly in the way in which they are now presented to the public; nor am I aware of any book, of ordinary size, in which they have all been collected.

I hold myself accountable for the opinions here expressed, and have endeavoured to support them by quotations from our most popular authors; when I have met with any thing peculiarly adapted to my purpose, I have transferred it to my pages, but have always marked such passages by inverted commas, and have also mentioned the sources whence they were taken, *i. e.* when I could recollect them; with such passages I have embodied opinions formed in the bitter school of experience, and by an extensive observation. I feel convinced, and I have some pleasure in the conviction, that if a young wife will follow my directions, she will have every reasonable prospect of securing her own happiness. I am aware, however, that in many cases they will be difficult to comply with; but the physician must not spare the bitter drug when the life of his patient is in danger, nor will I the severe advice, when the happiness of my fair friends is at stake.—A woman's happiness is

essentially domestic—it is centered in home : if, therefore, by her marriage she has been placed in more than ordinary circumstances of trial, she will act wisely in employing an extraordinary command of temper, and unusual discretion; that she may be able to do so promptly, and with confidence, the following production has been arranged under different heads, and may therefore be referred to without difficulty.

Some may object, that the necessity of religious principles is not sufficiently insisted on throughout the work. I can only say, that I have acted to the best of my judgment. I have commenced the book with inculcating unity of sentiment with regard to religion;—I have ended it by recapitulating the advantages and the comforts of private and family devotion. In my little book, religion is made the Alpha and the Omega, as it must be in practice, if we expect the Divine blessing upon the most prudent counsels.

ERRATA.

Page 5, For “ Moore’s light of Heaven,” read “ Moore’s light of the Harem.”

Page 22, last line—for “ It is,” read “ It is not.”

Page 60, last line—for “ page 48,” read “ page 22.”

Index—for “ Walking,” read “ Waltzing.”

N.B.—This work was advertised as THE BRIDE’S POCKET BOOK—and its companion as THE WIFE AND MOTHER’S POCKET BOOK; the latter is published under the Title of THE WIFE AND MOTHER’S BOOK.

ON UNITY OF SENTIMENT AS REGARDS RELIGION.

"That conjugal felicity may be at once reciprocal and lasting, there must not only be equal virtue on each part, but virtue of the same kind ; not only the same end must be proposed, but the same means must be approved by both."

ON UNITY OF SENTIMENT.

THAT religion must be the basis of permanent happiness, few will be inclined to dispute; but we are not about to discuss the question, What is religion? but to insist that a similarity of sentiment upon the subject is indispensable in the married state. To the female this is of infinite importance, particularly if she should have children; for how could a conscientious Protestant mother allow her children to be educated in the Roman Catholic* faith, or how could a mother who sincerely believed in the atonement of Christ as essential to salvation—in the Godhead of Christ as essential to that atonement, endure that her children should consider him but a mere man, an excellent example, and that the faith which she professed was an approach towards idolatry.

I may further urge upon you the necessity for

* The same style of argument is applicable to the situation of a sincere Roman Catholic, or a person of any other creed.

this union of sentiment on the ground that whatever promises may be made before marriage, the improbability of their being kept is in the exact ratio of the excellence of the moral perceptions of your husband, of the sincerity of his faith, and the fervor of his love towards your children. For will not a man who is sincere in his belief, who is conscientious in his principles, and who loves his children,—will he not think it a less crime in the sight of God to break a promise given under the domineering influence of passion, than to train his child in a faith which he believes will lead to eternal perdition. As then the law has invested man with power to do as he thinks most proper, it behoves a woman to be well assured of his religious principles before she permits advances, by which her affections may be engaged against her conscience—a warfare in which conscience too often succumbs, but in the result of which her own happiness and that of her children is involved. Before, therefore, the irrevocable vow is pronounced—before even the affections are engaged—be assured, that in essentials, at any rate, ye are of one mind on this all-important concern.

ON THE FIRST MISUNDERSTANDING.

ITS GENERAL CONSEQUENCES, AND THE PROBABLE
MODE OF AVOIDING THEM.

“Alas! how slight a cause may move
Dissension between hearts that love!
Hearts that the world in vain had tried,
And sorrow but more closely tied.

* * * * *

And ruder words will soon rush in,
To spread the breach that words begin,—
Till, fast declining, one by one,
The sweetnesss of love are gone.”

MOORE's *Light of Heaven*.

ON THE FIRST MISUNDERSTANDING,

The first dispute in the married life is like the first disruption of a river's bank; the injury may be but small, but is continually increasing, until the waters rush out, inundate and devastate the country. Such is a first dispute: it may be but slight, but it will inevitably lead to a greater, until mutual respect has been assaulted, if not destroyed, and the fair prospect of happiness, of domestic quiet, and reciprocity of feeling, is upon the verge of destruction. The first dispute weakens the barrier which has prevented the exercise of temper,—it lessens the self-respect of both parties,—it removes the guard which has been opposed to irritability during the time of courtship, and which would, probably, with a little more perseverance, have become habitual; it at once exposes to each the natural, unrestrained disposition; and the self-gratulation which has existed in the mind, from a consciousness of

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having successfully striven against a weakness, is for ever lost.

If, then, you have been so unfortunate as to have had a first quarrel—nay, if even you have had many, do not cease to endeavour to restore that unity of feeling which they have interrupted. Your task will now doubtless be hard, but it is not absolutely insurmountable. Let not vanity suggest, “Why should I attempt it any more than he?” I will tell you why:—you have more of the ill consequences to endure: home must be the centre of a woman’s happiness; make that miserable, and the light of her days has faded. Do you love your husband? for his sake, then, if not for your own, attempt the task,—for the self-respect its accomplishment will insure,—for the happiness it will impart to both,—for the love it will assuredly render stronger,—for the beneficial effect it will have upon your own disposition,—make that effort, which will afford you, in time to come, a reminiscence which will always be accompanied with pleasure.

Suppose your husband has wantonly, or even outrageously, offended you; do not reject his first offer of reconciliation,—that is the moment

of softened feeling,—of self-reproach,—of mental humiliation,—*it is also*, of a jealousy of these feelings being seen, and unappreciated. Do not make the moment of reconciliation the time of canvassing the degree of error, or the effect of that error; a woman's tact will enable you, at an early opportunity, to let him know the misery you have endured, without giving rise even to a passing unkindness. On any occasion of misunderstanding, especially avoid that miserable chattering recapitulation of past follies or faults, (real or imaginary) of which some women, one would think, kept a catalogue, to make it available for their own misery, and the irritation of their husbands,—thus laying the foundation of constant and permanent quarrels.

If your mind becomes accustomed to dwell on your husband's faults, it will soon render you unable to bear with them, by keeping alive a constant irritation. When, therefore, misunderstandings have arisen, and have been explained, endeavour to forget them, or only so far to remember as will enable you to avoid their repetition. "A soft answer turneth away wrath;" and oh how many deplo-

nable wrecks of happiness had been saved, if the mode of conduct here recommended had been adopted !

If your husband be of a hasty and violent temper, it is more than probable that he is also generous and forgiving : in such a case avoid all direct and ostentatious opposition ; never forget that it is impossible to cure this temper by the display of similar qualities, or by opposing obstinacy to violence—this would perpetuate, rather than remedy, his irritability, and would probably convert mere hastiness into confirmed tyranny ; but by meeting his excitation with a reasonable calmness—by that deprecating sweetness which evinces a desire of removing all causes of vexation, he can hardly fail not only to be momentarily soothed, but to have a lasting impression made upon his mind. All men have moments of thought, of self-examination,—the most unreasonable are blest with intervals of reason and reflection ; and your habitual desire to please will induce him at such times to suspect himself wrong, and thereby prepare the way for your salutary influence. Some silly women may exclaim, Why should I do this ? he is always irritable, and finding he can so easily be recon-

ciled, he will not mind a repetition of his ill temper:—this would however exhibit deplorable ignorance, not only of human nature, but of your own circumstances; let me enforce upon you the wisdom not only of habitually endeavouring to avoid cause of irritation,—not only of always attempting to soothe the most unreasonable excitement,—not only of always meeting your husband's first attempts at reconciliation,—but, upon each occasion, of embracing every opportunity of showing a continued desire for reconciliation. The more palpable his injustice may have been, the greater is your power, at that moment, of relenting; his feelings are then softened by your generosity,—his mind grieved by the mildness with which you have endured undeserved injury,—the pangs of self-accusation, accompanied by resolutions of future self-command, are now actively in operation,—and this is an opportunity for remedying, in some measure, the evils of a first misunderstanding.

Do not be discouraged by even a repetition of the same conduct, however improper; all dispositions cannot be changed by a single effort: persevere, and his mind, if not absolutely callous

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to human feelings and affections, must be soon impressed with the conviction that he is making a wreck of your happiness,—that the greatest patience will wear away,—and that he will, by a reiteration of violence, destroy your health, or transform the treasure he has possessed—the being he must love and honour, into the most abject and deplorable of all God's creatures—an irritable shrew—a domestic scold. Yes, let me intreat you, by the hopes of your own happiness,—as you desire the welfare of your children, (if you are blest with any,)—by the love you yet bear your husband,—to try the conduct I have proposed, and to believe that the time of his regret and contrition, of self-humiliation, is the time for you to confirm your influence—not by an intemperate exertion of your power, but by your persuasive mildness.

ON AFFECTION.

THE PROBABLE WAY OF SECURING—THE PUBLIC EXHIBITION OF—POSSIBLE DISCOURAGEMENT IN THE ATTEMPT TO SECURE, AND ITS ANTIDOTE—THE INFLUENCE OF.

“Affection may be always secured by continued attention, and that detail of kindness which can only be the fruit of true benevolence, and a real interest in your happiness.”

BOWDLER, vol. 1, page 134.

“There is no loneliness—there can be none, in all the waste, or peopled deserts of this world, bearing the slightest comparison with that of an unloved wife.”

MRS. ELLIS.

ON AFFECTION.

"WOMAN's love," says an elegant modern writer,* **"is an overflowing and inexhaustible fountain, that must be perpetually imparting from the source of its own blessedness."** Let the conviction that every man of sense fully coincides in this sentiment, and that he will appreciate attention, or be susceptible of neglect, in the exact ratio of the refinement of his mind, and the ardency of his affection, stimulate you to omit none of the means for securing, which you found effective in obtaining, your husband's love.

The passion of love is first excited by some real or imaginary excellence in the object. Let it be your care to watch that none of the little attentions which rivetted the chains those qualities cast around him, be now omitted. Nor will the task be difficult which this attention

* Mrs. Ellis.

imposes. Duty, assisted by the impulse of love, gives wings to the feet, and stimulates the mind. You must indeed have been singularly injudicious in your choice, if the love you were desirous of obtaining,—which had appeared to you so absorbing before the marriage vow,—is now found not worth some trouble, some anxiety to retain. I imagine such cases seldom exist; certainly they never can when both parties have been influenced by proper motives. Your husband's love is then the anchor of your happiness; if it be once removed, you must become truly miserable, or perfectly callous to the best feelings of the human heart. By a little attention to the disposition of your husband, you will soon learn what small points of ordinary duty affect his happiness; let these never be neglected; let his wishes in these respects, even if not altogether reasonable, be attended to; and endeavour to cultivate such qualities and graces as he most admired,—as most captivated his attention ere the indissoluble vow had rendered “you twain one:” for, believe me, however the vanity of man may lead him to think that he has indissoluble power over your affections, reiterated negligence and inattention will soon induce him

to doubt that love, which is barren of all practical evidence of its existence. Love is active and watchful in its nature, and in the married life, when accompanied with prudence and sound sense, usually insures a return: but let your husband once believe that your affections are on the decline, and you lose the firmest hold upon his. Gentleness, good humour, tenderness, and attention, will secure the affection of every sensible man.

Having said so much upon tenderness and attention, I must caution my fair readers, lest they should mistake my meaning. Their own delicacy of mind, I should hope, would prevent their falling into the folly of a public display of particular and extravagant affection; but I would not be thought to advocate conduct alike opposed to the delicate apprehension and the timidity of affection which characterises woman's love, except under circumstances of extraordinary peril and powerful excitement. Connubial love, especially on the part of woman, is of too holy a nature—is too pure in its source, to be ostentatiously displayed; its presence should be rather inferred from the thousand scarcely perceptible attentions, which, “though dimly seen” by the world, sink

deep into the heart of the subject of them. The public character of connubial love should be that of an exalted friendship; to the privacy of the domestic circle be confined those tender endearments, those little fondnesses, which will be given and received with a vast deal more pleasure from having been restrained before the eyes of strangers, by the instinct of propriety.

With every disposition to secure the affection of your husband, your efforts may be discouraged by perceiving many points in his character which are quite opposed to your feelings, and had hitherto been concealed. You may at first imagine that you have been deceived, and be disposed to show resentment. Think not so—act not thus—believe not that he has intentionally, at least, been deceptive. No; the probability is, that he is as much surprised that you are not all perfection, as you are that he is not all worth; the fact is, that you have each been blind to the faults that others have seen, even in your past intercourse. You have deceived yourselves. Each has believed that the spirit of the other had created a moral revolution in his or her disposition; the forbearance, the patience, the attention, ever alive to consult and to serve,

which owed their origin to a desire of pleasing, and were retained ever vigilant by the fear of losing,—were imagined by each of you to be new principles, forced into existence by the salutary influence of the object of your love. Possession, then, has dissipated the fear of losing; thus the guard over the temper has been in some measure removed; possession and daily communication have made known your husband's habitual failings; and he also has become acquainted with yours; each has discovered the non-immaculacy of the other: each perceives that the imaginary principles which owed their birth to the influence of the other, have been as the "morning cloud and the early dew, which quickly passeth away," (that portion at least of them which was derived from the mere blindness of passion; the influence of character, and of affection, will still be operative;) but have you not also discovered many good and endearing traits of character which previous to marriage were unseen; has not your union conferred proofs of the existence of excellencies, for which you had no other grounds but your own imagination?

Nor are your feelings — your circumstances,

isolated in their nature; look around among the married females of your acquaintance, and it is more than probable that there is not one who has married the object of her love, but has awoke from as bright a dream as that from which you have just awakened. I would not for a moment agree with all that the great moralist, Johnson, has asserted upon this subject; but as some parts of the following sentence are illustrative of what I have said, I shall insert his opinions, in which many wholly coincide. I also am sorry to believe that in some cases he may be correct; in the majority, however, I am sure he is not. "The whole endeavour of both parties during courtship, is to hinder themselves from being known,—to disguise their natural temper and real desires, in *hypocritical imitation*, studied compliance, and continued affectation. From the time love is avowed, neither sees the other but in a mask, and the cheat is often managed on both sides with so much art, and discovered after marriage with so much abruptness, that each has reason to suspect that some transformation has happened on the wedding-night, and that, by a strange imposture, as in the case of JACOB, one has been courted, and another married."

I have said, that the influence which each has had upon the character of the other, previous to, frequently passes away after marriage. It will do so if it has not been the result of changed principles, and is not continued by the same efforts by which it was obtained. The assiduity to please, which was then rendered delightful, and was sufficiently compensated by effecting its object, must still be persevered in; the same endeavours must not now be relaxed; *then*, your happiness *might* depend upon your success; *now it does depend upon it*. "Let it therefore never be forgotten, that during the whole life, beauty must suffer no diminution by inelegance, but every charm must contribute to keep the heart which it contributed to win; whatever would have been concealed, as a defect, from the lover, must with still greater diligence be concealed from the husband. The most intimate and tender familiarity cannot surely be supposed to exclude decorum; and there is a delicacy in every mind which is disgusted at the breach of it, though every mind is not sufficiently attentive to avoid giving an offence which it has often received." "One of the most bitter and repulsive thoughts," says Mrs. Ellis, "that can rankle in

a husband's bosom, is, that his wife should only have deemed it necessary to charm his eye until she had obtained his hand; and that through the whole of his after-life, he must look in vain for the exercise of that kind consideration in consulting his tastes and wishes, that used to lend so sweet a charm to the season of youthful intercourse."

The *influence*, however, of a prudent woman, when stimulated by affection, may be unbounded, and most eminently beneficial. What man that looks into his own heart, but will acknowledge the truth of the following sentence.* "How often has a man returned to his home, with his mind confused by the many voices which, in the mart, exchange, or public assembly, have addressed themselves to his inborn selfishness, or his worldly pride; and while his integrity was shaken, and his resolution gave way, beneath the pressure of apparent necessity, or the insidious pretences of expediency, he has stood corrected before the clear eye of woman, as it looked directly to the naked truth, and detected the lurking evil of the specious act he was about to commit."

"It is," says Mrs. Ellis, "presumed that

* Mrs. Ellis.

women possess more moral power than men; but happily for them, such are their early impressions, associations, and general position in the world, that their moral feelings are less likely to be impaired by the pecuniary objects which too often constitute the chief end of man, and which, even under the limitations of better principle, necessarily engage a large portion of his thoughts."

Not only in the affairs of the external world, may this influence be felt, but it may act upon his temper, his habits, his opinions; each and all may receive a purer and more exalted tone, a greater delicacy, a higher aim; for female influence, when inspired by affection, when aided by judgment, acts with a captivating force, which none but the most brutal and senseless can withstand. The ordinary engagements of man, particularly in the commercial world—his trials, his experience, tend, most certainly, to the formation and establishment of an essential selfishness; to woman is the task assigned of ameliorating the consequences of his experience; to implant benevolence where it has known no existence, and to protect it from being exterminated in the heart to which its indulgence has brought only sorrow.

Next to the higher influences of the Supreme Being, the society of woman, "in her higher moral capacity," is the safeguard of man's virtue, the comforter of his home, the seal of his benevolence, and his chief aid to that kingdom "where the wicked cease from troubling, and where the weary are for ever at rest." Such, reader, may be your high destiny—such may be the effects of your influence; but to hope for this, your affection must be operative; there must be practical evidence of its existence.

TEMPER.

**MOST UNBECOMING IN THE FEMALE CHARACTER—
ON ITS EFFECTS—ITS GOVERNMENT.**

**"I suffer not a woman to usurp authority over the man."
1 TIM. ii. 12.**

**"Gentleness, meekness, and patience are woman's
peculiar distinctions: an enraged woman is one of the
most disgusting sights in nature."**

CHAPONE'S *Letters*.

TEMPER.

By the term in the title of this chapter, and its divisions subjoined, it will be seen that ill-temper it most particularly referred to. No person can be so blind as not to perceive the advantages of a good temper, but many will scarcely consider the disadvantages resulting from a bad one, or notice the insidious way that it makes its advances, until a good temper becomes bad; a moderate one, violent; and a naturally bad one, unbearable. "Every temper is inclined in some degree to peevishness, obstinacy, or passion; but it is as unbecoming the female character to be betrayed into ill behaviour, by passion, as by intoxication; one would think, therefore, shame alone would preserve a young woman from giving way to it."* Such is the opinion of one of your own sex. Can you expect that your husband's will be more favourable?—you cannot. There is then no lesson which a young wife has

* Mrs. Chapone.

to learn, which will have a greater effect upon her future happiness, than the government of her temper. A bad temper, if indulged, is certain to make a home miserable; it is a never-ending source of discord, and interrupts all the arrangements of a family; it is an evil that is constantly increasing; ill-temper knows no satiety; its indulgence increases its appetite for gratification. If not corrected, what then will be the consequence? Shall your husband be degraded by submitting to its exercise? "A man of sense may submit, for the sake of propriety or peace, to be talked down by his wife;"* but what is the consequence of this submission; it too often confirms a bad quality, which a little resolution may have corrected, and from being privately "talked down," he will soon be publicly ruled. Either then you degrade the man you love, render him a tyrant, or drive him from his home; for "there can be no home for the unhappy man, who has been taught by sad experience to associate the wife of his bosom with any other feelings than those of affection, gentleness, and the most confiding affection."† There can be nothing

* Rev. Wm. Jay.

† Dr. Morrison.

truly comfortable in a house, where contention and ill-will habitually prevail: even religion itself must be languid and inoperative, where the harmony of love subsides, and where peevish fretfulness and vulgar rage usurp its place. Love is the element of true piety; but love cannot operate with sufficient freedom where it is repelled by the indulgence of irascible passions, and where the sister graces of meekness and humility have no fixed dwelling-place." Such is the eloquent testimony of Dr. Morrison, a witness of undoubted integrity, whose cool and clear judgment, and great experience, render him well able to depict the feelings and passions of the human heart, and to analyze the consequences of human conduct.

Nothing more is necessary here to point out the result of indulging a bad temper, or the imperious necessity of watchfulness, to prevent a good one degenerating. Many are the trials of the marriage state, many the vexations, the cares, and anxieties.

The kindest and the happiest pair
Will find occasion to forbear,
And something, every day they live,
To pity, and perhaps forgive.

But woman, more especially, is subject to the consequences of these cares, trials, and anxieties—these are her daily element: and to these are frequently added, the anxieties of the husband, and, perhaps, the bad temper which his peculiar employments or circumstances may generate. When I think of the difficult position in which a woman of a naturally bad temper is thus placed, I cannot but be sensible that something more than human prudence is necessary, to guard her from falling into the misery it is calculated to create; and I would direct her first attention to that Being who will answer prayer, who is aware of her difficulties, and if constantly applied to will remove, or enable her to bear them. Woman inherits the greater portion of the curse pronounced in Eden's garden—"I will greatly multiply thy sorrow," * the Lord hath said, and shall he not do it? But he is also a safe refuge in distress, and in his mercy he has given you many seasons and opportunities of retirement and communion with him, which the ordinary occupations of man deny; he has also, generally speaking, given you a softness of heart, a liveliness of affection, a desire of depend-

* Genesis iii. 15.

ence, a reliance upon aid in difficulties, peculiarly favourable to that state of mind which disposes you to seek assistance from, and to repose trust in him. Avail yourself, then, of these opportunities, and do not "harden your heart" against the natural influence of your circumstances. Blest by his Spirit, the advice I shall now give, if followed, cannot fail of imparting some good, either in its operation upon your husband's, or upon your own disposition.

First, then, observe that the majority of family quarrels arise out of trivial and unimportant altercations; things which are not worth disputing about, are raised into consequence by prolonged argument and the desire of victory; vanity and self-love are thus enlisted on the side of ill-temper, and passion and enmity are generated: resolve, therefore, and most religiously carry the resolution into operation, never to dispute upon trivial affairs; and observe, that if you are surprised into a dispute, the moment that you perceive a disposition to say something aggravating, determine to drop the argument, or quit the room. I am aware that even this conduct may be misconstrued by your husband; he may imagine your leaving the room an insult—

your remaining silent he may construe into obstinacy; but either would disarm him, and give him a high opinion of your prudence, if accompanied by a mild explanation; by the expression that you so acted because of the bad influence the argument was having upon your temper. Recollect, also, that this is the best line of conduct, for one simple reason, viz., the moment the desire of provocation arises, it is the signal that you have arrived at that state of mind that divests you of the use of judgment. This habit of action is of infinite importance, and you will soon be surprised to find how much more provocation you will be able to bear with equanimity, how much longer you will remain a reasoning being, able to speak, or be silent at the dictate of judgment. Disappointed anger grows weak—gratified passion acquires a giant's strength, and is soon associated with the disposition to use it as a giant.

Another mode of governing an evil temper, particularly as it refers to your husband, is, most strenuously to avoid dwelling upon his faults and failings, on the little affronts or negligences which he may, or may not, *undesignedly*, have perpetrated; if unintentionally, you do *him* great

injustice to dwell upon them; if they have been the result of his bad temper, you do *yourself* much injustice by the like conduct, as you render yourself unable to bear with them, and produce a state of mind which will make similar circumstances of perpetual recurrence. If, therefore, the occupations of your family do not so employ your mind as to enable you to shut out such subjects of contemplation, endeavour to find some worthy object, upon which it may dwell, to the exclusion of such as are not deserving of a moment's anxiety, and which harass, and will ultimately destroy, the best disposition. Above all things, let me entreat of you, brood not over a secret resentment. If you really have received a wrong from your husband, take an opportunity affectionately to state your grief—to such an appeal, what heart could be so callous as not to respond, what mind so brutal as not to succumb. But here let me caution you: do not make mountains of mole-hills—do not magnify trifles into importance—continual complaints, like the dropping of water, will wear away. The patience of your husband may not be equal to bear with continued and frivolous appeals to his feelings; let them only be made

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upon important occasions, and I am persuaded they will have a decisive effect.

I will further advise you never to forget that golden truth, "a soft answer turneth away wrath;" and also never to allow a false shame to prevent your acknowledging error where it exists; truth and justice, both towards yourself and husband, demand an expression of conviction when convinced — an acknowledgment of error when convicted. Besides; the gracefulness of a candid confession often even more than atones for a fault.

I will conclude this chapter, by quoting a deservedly popular author.* Recollect, "that concession, if nothing but concession can assuage the fury of debate, will be more honorable than obstinate resistance. Instead, therefore, of contending for mastery, where victory would be useless, evince that you glory in condescension rather than in conquest."

* Mr. Giles.

JEALOUSY.

ITS CAUSE—ITS CONSEQUENCES—ITS REMEDY.

“Jealousy is cruel as the grave.”

Holy Writ.

“Discretion is the guardian of the virtues; and when a woman forsakes it, she cannot long resist the attack of an enemy. There is a profligacy of spirit in defying the rules of decorum, and despising censure, which seldom ends otherwise than in utter ruin.”

CHAPONE.

JEALOUSY.

I AM not going to analyse the passion of jealousy, but to caution you against entertaining it in your own heart, and particularly to avoid giving rise to it in that of your husband. Personal vanity is frequently the source of jealousy in your sex, and the cause of it in the breasts of your husband. An exceedingly vain woman is apt to imagine every attention paid by her husband to another, as so much deducted from her own exclusive right; and if his conduct in society is distinguished by that attention, by some called gallantry, which is due to every lady, and is one of the characteristics of a gentleman, she watches every movement, imagines mysteries where none were thought of, until she not unfrequently becomes an object of ridicule to her friends and acquaintance. This, however, is the least evil resulting from jealousy in woman, whether it arises from vanity or from any other cause, real or imaginary. The moment a woman

proclaims to the world that she is possessed of this demon, she exposes herself to innumerable evils; to soothe the pain it occasions, or to gratify this insatiable passion, she will be guilty of countless extravagancies and indiscretions. It lays her open, first, to the pity of the other sex, and, secondly, to the traitorous workings of designing men. The man who feeds that passion will too easily become her confidant; and from listening to his accents of pity and regret, the next step will be that of patiently hearing a husband blamed, and his apathy with regard to her wondered at; from hence how short the road to ruin! for when a woman once listens with patience to a man, while he is pitying her, and railing against her husband, she may be assured, however plausible may be his manner, that her ruin is his object, and that his end is on the verge of attainment. Fly, then, from the first sensations which indicate the approach of this vampire of domestic peace—this fiend, who will lead you unwarily into the deepest gulf of unalterable, irremediable misery. You may imagine it is in your power to indulge this passion without trenching on the confines of guilt;—for one moment let us allow it: *certain* it is, that you will pass the bounds of

discretion; and oh how severe has been the punishment of many thus circumstanced, who, sensible in their own minds of an acquittal from all criminality of either mind or conduct, "at that great day for which all other days were made," have yet endured all the opprobrium of vice, and have for a time been debarred from communion with the virtuous! Next to the consciousness of acting right, the public opinion that you are so acting is of the highest importance; and habitual jealousy will assuredly commit you by some indiscretion.

You may urge that you cannot command your feelings; want of discipline, believe me, is the only cause of their intractability. Begin the task at once. Ask yourself, "Of what use is this mental torment—this seeking after a something which may not even exist?" I presume you love your husband,—that you are anxious to be the object, the sole object of his love; think you the discovery of a guilty indiscretion would attain either of these objects? It could not; for, supposing that, having made the discovery, you had sufficient firmness to hide your knowledge, of what use all the trouble and anxiety you have bestowed on it?—will your mind be more at

ease?—will your heart have a pang the less? On the other hand, suppose you tell him of his infidelity (the probability is, the charge will not be unaccompanied by reprobation), is it not likely to convert a thoughtless *penchant* into a permanent habit? will you not thus take away the restraint which your supposed ignorance of his irregularities would impose; and thus give an opening to undisguised infidelity, an outlet for your peace of mind, through which it may never again enter? Lamentable as indeed would be the infidelity of your husband, the climax to your misery will not be attained until he has entirely lost your respect and his own, by the certainty of your knowledge of his wickedness.

“Be assured, whatever accidental follies the gaiety of inconsiderate youth may lead him into, you can never be indifferent to him while he is careful to preserve your peace, and to retain your respect, by hiding whatever may be inimical to your happiness.”* Based upon his respect, it has a foundation too strong to be permanently removed, but by your own act. Your situation, I will allow, is most grievous; but try if you cannot adopt a more certain means of improving

* Lady Pennington.

it than those I have shown to be utterly useless. Try, by increased attention to him, and to his home, to your appearance, and to his entertainment and comfort, to keep him within your sphere of influence. Endeavour to make such engagements for his leisure hours as will employ them agreeably, and all but imperatively demand his presence. By your continued attention, demonstrate your entire affection. Pursue this course, and, as I have said upon another subject in this book, it must have a beneficial effect; for it is the best way to draw him from a temporary folly, or even estrangement; and it is the only way of schooling your mind to bear the misery his wickedness must produce by being persevered in. Let me advise you, further, to avoid the knowledge of such a fault, rather than to seek it. Carefully remove temptation from a man of light, or of no principles. Let it not be said, that through your folly, your personal negligence, or your neglect, that you have lost your husband's affections; for this would indeed add unspeakable pangs to the already festering wound. Act discreetly, be attentive to your person, your husband, and your home, and you will reform your husband, or so far retain his respect as to

make him hide his folly from yourself and the world. And oh, as you value the respect of your friends, the welfare of your children in this world, as you hope for happiness in that which is to come, publish not the fact of your misery—admit not a male confidant of your sorrow, unless, indeed, it be that of a father or a brother: to confide in *any man* but a relative, in such circumstances, is to open the flood-gates of temptation—to be an abettor in your own ruin.

The personal vanity of a wife is, however, too often the cause of jealousy in a husband. “I have known a woman,” says Mrs. Chapone, “so vain as to boast of the most disgraceful addresses; being content to be thought meanly of, in points the most interesting to her honour, for the sake of having it known, that her person was attractive enough to make a man transgress the bounds of respect due to her character, which was not vicious, if we except this intemperate vanity.” A vain woman is like a castle in which is a concealed enemy, always inviting an attack. The love of flattery invites the flatterer: when the flattery is evidently pleasing to a woman, it is not unfair to infer that she is not displeased with the flatterer. This love of admiration is an insatiable

vice, and, if not restrained, will become such an inveterate habit, that it will demand a continued offering. The flatterer is at first pleasing; he becomes more desirable; his attentions are expected; his absence is an annoyance; he is at last necessary; and eventually no sacrifice will be too dear to retain him. Such is a common result of indulged vanity and love of admiration. Therefore, as husbands must know this—if you are afflicted with this mania, you may show a flatterer marks of favour, perfectly innocent, we will say—is it to be wondered at, if a husband should not like to see his wife too much pleased by the compliments of an acquaintance? Thus is the way for jealousy prepared; and when it has once been introduced into the heart, it is hardly ever extirpated. Discretion in a married woman is of infinitely more importance than in a single one; and it ought to be enforced with the greater earnestness from the fact, that “wives too often deem themselves exempted by their marriage from the observance of that modesty and decorum which they regard as the exclusive virtue of single life.”* Where actual criminality is absent, how often do we find a levity and in-

* Rev. H. C. O'Donnoghue.

delicacy of conversation, which, as Dr. Gregory remarks, is shameful in itself, and highly disgusting to every man of a refined mind." "All *double entendre* is of this sort. The dissoluteness of man's education may allow him to be diverted by this kind of wit, yet is he shocked when it comes from the mouth of woman, or EVEN WHEN SHE HEARS IT WITHOUT PAIN AND CONTEMPT."* This indelicacy of conversation is also generally accompanied by a freedom of manners, a forwardness of behaviour, that is quite inconsistent with that dignity and discretion which should characterise the conduct of a married woman. Discretion then would remove a cause of jealousy; for a man is rarely jealous of a woman who is habitually discreet in her conversation and her conduct. Another not unfrequent occasion of jealousy is, the difference of conduct which characterises the company—behaviour, I believe I must call it—of some wives. At their own firesides they are dull, listless, inanimate,—answering each observation of their "companion for life" with monosyllables, and with an uninterested manner, which shows that the heart is not there. See such a wife the next evening, in a

* "A Father's Legacy to his Daughters," by Dr. Gregory.

mixed party, possibly surrounded by gentlemen, the soul of the circle, her eyes lighted up with animation, her heart intoxicated by the incense of admiration which she is exciting by the vividness of her imagination, the sallies of her wit, and perhaps the spiritual beauty which the excitement has imparted. Can a husband see this,—can he contrast the automaton of the preceding evening with the brilliant being of the present, and imagine no cause, and feel no pain?—it is impossible: if he has the feelings of man, he will be shocked; if he possess a tittle of jealousy in his composition, from that minute will it spring into life. It is possible, however, that you may try to persuade yourself that this extraordinary animation is the result of your desire to entertain your husband's friends; or, if you are visiting, to shew your appreciation of their society—that it is your duty to your husband, the love you bear him, that makes his friendships so delightful, and you animated in their company. Be it so; but whence the listlessness which characterises your appearance in the domestic circle—the apathy with which you regard his remarks—the monosyllabic answers to his inquiries!—I am, however, inclined to believe that even this

apparent indifference may for a time exist, without a diminution of intrinsic affection; but, believe me, so much is man, and of course woman too, a creature of habit, that even his affections require cultivation, and habitual negligence, if continued, will and must become real indifference, and prepare the way for every injurious external influence.

But we will suppose your husband to be jealous without any cause: this unhappy position will indeed require the exercise of no ordinary discretion. Let your behaviour be marked by the most perfect candour and openness; make him the repository of your thoughts and intentions, so that he may believe that there is a glass in your bosom, and that your most secret wishes are not unknown to him: recollect that the very appearance of concealment or mystery is certain to create distrust, in a mind prone to jealousy. Undeviating candour and openness,—the habit of circumstantially relating all your procedure, of making known your intentions, and advising with him before ever you act,—will destroy the nutriment (suspicion) whereon jealousy lives, and will gradually nourish the spirit of confidence. Jealousy is, however, a reptile

so tenacious of existence, that though it may appear dead, the slightest deviation from your ordinary conduct may call it into life, and re-animate all its poisonous existence. Persevere, however, in a generous immolation of selfish feelings; bend to the necessity with grace; and if your husband be not a fool, as well as suspicious, you will be repaid by his gratitude, and rewarded by the intensity of his love. For think not that he is unconscious of the injustice of his besetting sin; often, doubtless, when the spirit of doubt and suspicion has been driven away by the harmony of your character and conduct, has he blamed his intemperance, and resolved and determined that the evil spirit shall never more in his bosom have rest; often has he dwelt on your virtue, and the loveliness of your devotion and forbearance; but the spirit of darkness has, in after times, become more powerful than the spirit of light, until you have again met it with your own candour and patience, which, like the touch of the spear of ITHURIEL, shows the demon in his natural deformity, and drives him from your husband's mind. In all your sorrow, my fair reader, is there no consolation in thus, as it were, being a ministering angel to the mind

and heart of your husband? If he be a man of a generous nature, and made suspicious by the roughness of the world's intercourse,—by the deceitfulness of its practice,—by that uncourteous schoolmaster, experience,—is there not pleasure in reflecting that, when in his right mind, he looks upon you as the oasis in the desert of thoughtlessness and selfishness which he has passed through, and that, relying upon you, his soul is refreshed, and he feels a consciousness that in you he has found the treasure he has so long sought for in vain. Such may be your cares, yet you will not, you cannot but be rewarded by the satisfaction of your own mind, and, it is probable, by the entire devotion of your husband.

ON THE GENERAL DUTIES OF A WIFE TOWARDS HER HUSBAND.

"When did gentleness or true refinement disqualify a woman for her proper duties?"

"So pitiable, so utterly destitute of consolation, is the state to which some women have reduced themselves, by mere carelessness of the common means of giving pleasure (to their husbands), that I must be pardoned for writing on this subject with more earnestness than the minuteness of its details would seem to warrant."

MRS. ELLIS.

"A woman's greatest praise consists in the order and good government of her family; nor is this beneath the dignity of any female in the world."

BENNETT'S *Letters*.

ON THE GENERAL DUTIES OF A WIFE TOWARDS HER HUSBAND.

Nature, reason, and religion declare that man shall be vested with the controlling power. When two persons differ upon a subject which *must* be decided, one *must* give way. You have in your marriage vow sworn to "obey:" this is a difficult lesson for a proud spirit to learn, but, when learned, is the most active principle in the production of woman's happiness. It is useless to attempt an evasion of this duty, by assuming to yourself abilities superior to those of your husband; for, as Mr. Jay observes, "you should not marry a fool: you may be deceived as to piety, you cannot as to sense." A woman's power in the married state should arise from the influence of character and conduct, and not be the result of obstinacy and opposition: in the former case, it will be attended with every happiness of which the married state is susceptible; in the latter,

with most of the intellectual misery to which human nature is heir.

The obedience demanded by reason and your vow does not, however, include the observance of any commands which are opposed to morality and religion, nor that are incompatible with your rank and station in life, nor such as would place you in imprudent or equivocal situations. The latter would subject you to the censure of man; the former would be criminal in the sight of God, to whom not only you owe, but your husband owes supreme obedience. Besides, "a man capable of requiring from his wife what he knows to be wrong, is equally capable of throwing the blame of such misconduct upon her; and of afterwards upbraiding her for a behaviour, to which he will disown that he has been accessory."* "But," says the same sensible writer, "in things neither criminal in themselves, nor pernicious in their consequences, always acquiesce, if insisted on, however disagreeable they may be to your own temper and inclination; such a compliance will prove that in other cases your refusal proceeded not from a spirit of contradiction, but from a just regard to a superior duty." If, therefore, the

* Lady Pennington.

wife is to be governed by her husband, he is to be governed by reason and religion: every demand which is opposed to the law of God must be disobeyed. But let it not be forgotten that there is a right and a wrong way of disobeying an improper command: let gentleness and affection accompany firmness in your refusal; the *suaviter in modo* must not be forgotten in the *fortiter in re*; nor must the earnestness of affection be frittered away by the one, or be destroyed by the other.

It has been said, that "the tour of a woman's gaiety should terminate with marriage;"* certain it is that her chief happiness should then be derived from home. "A turn for dissipation in any woman is unseemly, in a married woman it is criminal."† Home duties are the peculiar duties of woman, and are those in which she shines preeminently, and from the execution of which she derives her highest influence. "Time was," says Mrs. Ellis, "when the women of England were accustomed from childhood to the constant employment of their hands." . . . "I would write in letters of gold the indisputable

* Bennett's Letters to a Young Lady.

† Ibid.

fact, that the habits of industry and personal exertion, thus acquired, gave them a strength and dignity of character, a power of usefulness, and a capability of doing good, which the higher theories of modern education fail to impart. . . . Their sphere of action was their own fireside, and the world in which they moved was one where pleasure of the highest, purest order naturally arises out of acts of duty faithfully performed." Order in your household is essential to the performance of its various duties. Without system, you will be always busy, and always a little too late. Determine to finish every duty at its proper time;—to do, when it should be done, and you will never appear in a bustle; and in the after-part of each day seldom have any of the essentials of a household to attend to; or rather, seldom have such duties to perform, as could not be conveniently laid aside upon the appearance of your husband and his friends. If your husband is a man of order, how much of your happiness may hinge on attention, regular attention, to your household duties. How soon his eye will detect the absence of a controlling, governing, and sufficient power. Let such matters as affect his personal comfort have

your first attention; trifling as the circumstance may be considered,—a button off a collar or a wristband,—the absence of a pair of slippers from their appropriate place, has given rise to animadversions which have let in the spirit of discord, and laid the foundation of confirmed discontent: recollect that habitual disregard of small duties displays the presence of negligence and indifference as much, or more, than the occasional neglect of important ones. When any kind office has to be repeatedly solicited, it not only loses its charm, but an often recurrence of this necessity produces irritation, not only in him who experiences the inconvenience of neglect, but in her who is conscious of error; on the contrary, when expectation is anticipated, it shows, “by the most delicate, yet most effectual means, that the object of attention, even when unheard and unseen, has been the subject of kind and affectionate solicitude.”*

Thus, from the constant observance of home duties, particularly where the servants are not numerous, arises a special influence of woman; then her peculiar importance is appreciated, because it is felt; her absence from home is known

* Mrs. Ellis.

by the absence of comfort—of those many scarcely perceptible kindnesses which woman alone (when under the spur of affection) will or can administer to the weary frame or the wounded mind. “A thoughtless creature then must she be, and a cipher in her family, who inquires why she should keep at home.”*

Much more depends upon order in the details of a house, than many persons have an idea of. “What matters,” I have heard a thoughtless creature say, “whether the meals are ready ten minutes before or after the time?—whether I, or my servants, retire to rest at half-past ten, or half-past eleven?” It matters much; duties that have no special time, are rarely done properly; and when possible to be, are usually neglected. If a servant be kept up late at night, she cannot rise early in the morning. If the business of the morning be postponed until after the first meal, every duty will be proportionately postponed through the day; and let this become habitual, your house never will be in order; for you will always be in a bustle, and never have time to think upon what should be first attended to; your duties will be continually driving you,

* Mrs. Taylor.

instead of your anticipating them. The same result will happen, if irregularity in meal-times is habitual; the servant's business is never done—her kitchen is never in order—she becomes careless and dispirited, from being harassed by your irregularity. One word I must here say to husbands, particularly those who affect to be always right, and by their wilful irregularity are setting the province of their wives always wrong. If you thus distort all her arrangements, produce disorder, where she would fain have order—do you expect the evil will end there—that you will mortify and perplex her, and that such conduct shall have no prejudicial influence upon her mind and actions? If you are really so superficial in your views, you will find yourself fatally deceived. The least injurious consequence will be, a gradual indifference. Few women have sufficient resolution to persevere in what they know to be right, when their husband's conduct is continually calculated to produce that which is wrong. The plea of business is usually equally false and mean, and is generally used as a shield to hide selfishness; that little meanness which regards one's own comfort as the *primum mobile* of a family, to which that of all others

must succumb — a tyranny which invariably carries with it its own punishment, in the pernicious effects that it has upon a household. To the inmost hearts of such husbands I appeal — to that conscience which will be a true monitor, although it may not be strong enough to force the tongue to confess, or the actions to repair, an error, I most confidently apply; and urge the folly and the wickedness of thus encouraging a principle so destructive to the peace, and of the WORTH, of her you profess to hold dear. Have you no fear that, in thus thwarting her desire to keep order in your house, you will produce in her a procrastinating spirit — habits of inconstancy and unsteadiness? for without order there can be no constancy of character or of conduct; when regularity becomes impossible, its importance ceases to be regarded; and you will feel the consequences, in the loss of personal comfort; and, depend upon it, also in the inactivity, if not in the decay, of affection. It may appear, at first sight, that this is not the place for such an appeal; it will, however, be justified by the reflection that its presence here may enable a young wife to shew to her husband the injurious effect his conduct is calculated

to produce on her and her domestics, and to support her views by the opinion of an older and more experienced person than herself and him—views which, I am assured, will harmonize with those of the wise and the good of all sects and parties. I have enlarged more upon this subject in a work (which is now nearly ready) upon the Duties of Husbands towards their Wives.*

I would not, however, let my fair readers suppose that they would be justified in neglecting their domestic duties, because their husbands throw some obstacles in the way of their execution. The habits, as well as the disposition of a man, depend more upon those of his wife, than he himself is perhaps inclined to confess; and I never knew a judicious woman who did not more or less improve her husband—in the attempt, she is certain to improve herself. Persevere, then, in habits of industry and order: one great advantage you will derive from these habits, will arise from the esteem and respect for you which they will generate in the mind of your

* “Marriage; or, Hints to regulate the Conduct of young-married Men towards their Wives and Household.”
By Arthur Freeling. Price 2s.

husband; this will induce him to consult and advise with you, and enable you to influence many decisions which affect not your peculiar duties. However wise he may be, this habit of consulting will be highly beneficial, both to you and to him: it will increase your self-respect, and it will stimulate you to preserve it; and, as I have said in another place, it will oft-times be the means of correcting his views, which are likely to be more or less influenced by the selfishness and duplicity he is continually meeting in his ordinary avocations.* The judgment of a sensible, well-informed woman is more unbiassed, and in matters of absolute right (I refer to those which particularly affect the pecuniary interests,) is much to be relied upon; if, therefore, your habitual conduct is not consistent—if it does not show you are capable of THINKING about and regulating your peculiar affairs, you will lose this mutual advantage; for how can he expect you to be able to advise him, if he perceives you cannot perform the duties which are particularly your own.

Confidence is a most important duty you owe to your husband, and secrecy is not less incum-

* See page 48.

bent upon you; upon the due observance of these, much of your happiness depends. Consult him upon every point of doubt; inform him of every action in which he can be interested, and never, no not to your dearest friend, expose his failings or his errors; it cannot, *by any chance*, be of service—it *will* be productive of positive mischief. The woman who seeks to lessen her trials by such disclosures, will find herself fatally mistaken; she may obtain temporary relief from the sympathy of her friend; but she will find that the trivial suspension of pain will give strength to the disease, which will be aggravated by the conviction that the partial ease was obtained by the breach of a positive duty, and by the certainty that if the breach of confidence becomes known, it will create a distrust which will be an impassable bar to happiness; for he that has none to trust, has but little to hope; and the discovery of such a breach of conjugal fidelity could not fail of souring his mind, and thereby producing a host of evils. In the unhappy dissensions which will occasionally occur, let the Deity alone be your confidant;—the outpourings of a wounded spirit He will not disregard; and there is an unspeakable quietness

and comfort derived from unburdening the labouring bosom to such a friend—one whom you know can direct you, and who, if you trust in him, will either relieve you from the trial, or so compose your mind as to enable you to bear it; this conference and confidence will indeed impart a satisfaction which will never be regretted, and will relieve the mind much more than communication with any earthly friend.*

Under the head of Expenditure, will be found some remarks upon the Duty of Economy, which renders it unnecessary to treat of it here. I shall proceed, therefore, to observe, that your duty to your husband demands, that in your association with the world, your general conduct should be such as to imply self-respect, and to demand the respect even of the most intimate. I am sorry to say, that I have too often observed a laxity of this, even among people who would be sadly annoyed by being supposed even negatively irreligious. Let it never be forgotten, that what are too frequently termed “innocent freedoms,” are quite incompatible with the dignity of a

* In a subsequent chapter I have gone more at large into the subject of “Gossiping,” and have also touched on some general duties omitted in this.

married woman; that a personal freedom is an insult; that practical jokes are kitchen jokes, and should even be banished from a well-regulated servants' hall; that the man who dares to place his hand upon the waist of a married woman, or attempt such personal freedoms, is a traitor, and that it is nothing but the fear of the consequences, the cowardice of his heart, that restrains him from further outrage. Let, therefore, your general conduct and manner be such as to ensure respect, particularly towards the male sex. And such is the moral influence of woman—such the awe with which our sex regards her in the majesty of her purity, that a manner fraught with dignity will repel the advances of the most insidious—the impertinence of the most bold. Often, in my wanderings through the world, have I been astonished at woman's weakness, in permitting personal liberties—often has my blood boiled at seeing them taken, when I have known that the presence alone of a husband, or a brother, would have shewn the weak creature her false position, by causing a cessation of such demoralizing attentions. If your education has been so restricted, your commerce with the world so limited, as to

make you hesitate as to the boundary between social freedom and improper liberty, as it regards the opposite sex—imagine yourself once more in the presence of your lover, before marriage; and ask yourself, “Would he not have been displeased by this conduct?”—if your judgment answers in the affirmative, depend upon it you have passed the bounds of propriety. Dare to be considered prudish, rather than run the risk of imprudence. One impropriety allowed, introduces a worse; for the man who will be guilty of it, never thinks he has proceeded so far as he might. As, therefore, you value your own respect—the estimation of society—the happiness of your husband—the commands of your God—shew by your manner that you will maintain your true position; and in the most decided manner crush the first advances of the ruffian who would move you therefrom. Fidelity applies to mind, as well as to person; the former once lost, the latter soon becomes a matter of suspicion.

I have said much respecting the personal and family duties of a wife, and of the influence their due performance will confer. I have, however, hitherto restricted my observations to the influ-

ence she may have upon the disposition, temper, the domestic and commercial concerns of her husband. If she is a superior-minded and well-educated woman, she may raise the intellectual character of her husband;—even statesmen have owed some of their finest bursts of eloquence—their most lucid reasonings, to the influence of a superior wife. The honors of the bar, the senate, and even of the battle-field, have all been won under the inspiring influence of woman! She may, however, have still higher aims; she may be the means of bringing her husband to the knowledge of the gospel, or an instrument in upholding his faith. She may, by her wisdom, her example, her influence, not only happily pass with him her pilgrimage on earth, but die with a “full and certain hope” of enjoying with him a glorious eternity. Mrs. Ellis closes her excellent book with the following sentence, which sets forth how energetically you should strive in assisting your husband and family, not only in the pursuits of this world, but in the more important concerns of that which is to come:—“I have pointed out to my countrywomen the high ambition of preserving a nation from the dangers which threaten the destruction of its moral worth:

but beyond this view, high and exalted as it is, there opens out a field of glory, which, to enter, might seem blessedness enough. Yet when we contemplate the possibility of being the means of inducing others to enter with us and these the most beloved of earth's treasures, surely it is worthy of our best energies—our most fervent zeal—our tears—our prayers—that we may use our influence, and so employ our means, as that those whose happiness has been committed to our care, may partake with us in the enjoyment of the mansions of eternal rest!"

ON THE PROSPECT OF BECOMING A MOTHER.

"The end of marriage is the propagation and education of children, and the bringing them up with piety and virtue."

RYAN.

ON THE PROSPECT OF BECOMING A MOTHER.

It is probable that but a short time may pass over your new existence ere the pleasing prospect of becoming a mother may be pressed upon your attention. Let the possibility that the elements of a new being are dependent upon you for maturity regulate your conduct. Fashion is here, for once, pressed into the service of NATURE : beware that you take advantage of the opportunity for comparative quiet. I refer to the usual period immediately after marriage, which custom has decreed shall be spent away from home; this varies according to convenience, circumstances, station, from a week or a fortnight to the performance of the grand tour. Some time is thus usually devoted exclusively to the society of each other. Do not make this a time of peculiar exertion and unnatural fatigue. By regulating the objects of your curiosity, much more improvement and gratification may be derived, than

by heedlessly running after every thing which a place may offer for inspection. Regulate, then, your pleasures and occupations so as never to be fatigued—so as to avoid the smallest degree of lassitude and languor; when these appear, they are the heralds of nature, demanding REST. Healthful exercise in the open air will tend to promote one of the great objects of your existence, and the principal one of your new connexion—"to raise up children unto God;" but excessive exertion, late hours, stimulating refreshments, an extravagantly phlogistic diet, may not only prevent the accomplishment of this end, but entail upon you all the anxieties, the miseries of a mother, without offering you the all absorbing joy of becoming "the living mother of a living child."

At the end of this little volume I have inserted a few medical axioms, which may assist in directing your conduct at this most interesting period of woman's existence—interesting not only to her husband, her friends, and her immediate connexions, but to every one who can claim human attributes, feelings, and affections. Proud indeed may you be, if the Deity so far honour

you as to grant you the prospect of becoming a mother ; you are then the peculiar object of his care ; and he so far influences your fellow-beings as to make every one your protector—as to impart to all who approach you an involuntary sentiment of tenderness and interest in your welfare. How great his wisdom and goodness, in thus affording you such encouragement, and insuring you such protection ! In the short space to which I am obliged to confine these chapters, it is impossible to give such medical advice as would give the young wife the experience of the matron, and thus prevent many anxieties which are likely to arise from sensations which she cannot understand, and about which, from feelings of delicacy, she does not like to converse. This information, however, is of the highest importance ; I have therefore induced a medical friend, eminent for his scientific knowledge and practical information, to write a little work for your special instruction. This I have read in the manuscript ; it is designed as a companion to this volume, and contains every information that the *young wife* can require ; and I have much pleasure in recommending it as

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having completely fulfilled the object for which I advised its performance.*

*** The Wife and Mother's Pocket Book, designed as a companion to the Bride's Pocket Book, by Alexander Stookes, Surgeon, L.S.A., F.L.C.M., &c. &c.—For contents, see advertisement at the end of this book.**

ON VISITORS—VISITING—FRIENDSHIP— GOSSIPING.

"There is one lesson which is most important for young people to learn, when entering into life; it is the proportioning of their acquaintance to their finances."

MRS. TAYLOR.

"A wife who is always gadding abroad, actually tells the world that she is unhappy in her connexion; or that her vanity is most immoderate, or her taste most depraved."

BENNETT'S *Letters to a Young Lady*.

"A lady-like manner well deserves the attention of all who wish to recommend themselves—who wish, as all must do, to ward off insulting familiarity, and court respectful consideration."

ELLIS'S *Women of England*.

"I fear it must be charged upon the female sex, that they do assist occasionally in the circulation of petty scandal, and that it is not always from carelessness that they let slip the envenomed shaft, or speak daggers where they dare not use them; nor are the speakers alone to blame, for if the habit of depreciating character were discountenanced in society, it would soon cease to exist."

"There are dark passages in human life, when women are thrown upon the actual charm of their conversation, for rendering alluring the home that is not valued as it should be."

MRS. ELLIS.

ON VISITORS, VISITING, FRIENDSHIP, GOSSIPING.

A LARGE visiting connexion is one of the greatest misfortunes a young couple, with only ordinary means, can experience. Custom, however, leaves it in the power of all to abridge the number of such acquaintances to suit the prospects and the means, at the time of marriage; and happy is that pair who have sufficient moral courage to do so: not that it is so formidable a task; for, be it recollected, no acquaintance has a right to think him or herself slighted by being excluded from visiting after marriage, as, without any personal objection, very many acquaintances must be dropt, in most cases, from motives of economy.* You may meet these friends in the street, or at the house of another, with the same

* For the Etiquette upon such occasions, see "Freeling's Gentlemen's and Ladies' Pocket Books of Etiquette," elegantly bound, price 1s. 6d.—For Reviews of, see end of the book.

pleasure as before marriage, and be called upon to assign *no reason* for not including them in your visiting acquaintance; the not having sent them the bridal favours is a polite intimation that, for some reason, you cannot have the pleasure of their intimacy for the future, and they are at liberty to assign *that* which is most agreeable to their own feelings. And here I may be permitted to say, that the fewer acquaintances a young couple in the middle classes have the better: there never can be any difficulty in enlarging a connexion; the great difficulty is to confine it within the boundaries of prudence: if you are desirous of so doing, increase the number of your acquaintance as your means increase, but never let it anticipate your means. The feelings are, however, too often more powerful than the judgment, and I know from experience that the conquest of the feelings is never unaccompanied with pain. I would further advise you not to seek visiting acquaintance in a station *much* above your own; it not only leads to an expenditure which will be ruinous, but unhinges the mind, and renders it dissatisfied with your own circumstances, and in most cases produces a listless unhappiness. The superior style, the

little elegances, the atmosphere of independence which accompanies wealth, will be more calculated to induce you to a premature assumption of, than to spur you forward to obtain the means of acquiring them. If you meet with agreeable people, with solid acquirements, in this class, whose elevation of mind and amiability of disposition induce them to overlook the difference of station, which circumstances alone have created, and who, for some excellence, real or imaginary, desire your acquaintance, I know how difficult it will be to refuse their advances—perhaps lose their esteem, by the imputation of other than your real motives; but bear even this, rather than risk that enervating depression which will fall upon the mind after contemplating and participating in scenes which you cannot hope to realise from your own means,—rather than brave continued temptation to exceed them. In such a position, believe me, the best mode of action is at *once* to drop such an acquaintance,—gradually to do so is but to render the struggle between feeling and judgment the more difficult; and in such a contest, my experience tells me, that judgment too often requires the most prompt determination, which, if not acted on, will gene-

rally leave feeling triumphant. I do not mean to assert that there are not minds that may be spurred forward by association with a superior class,—which will feel only a determination to obtain the means of assuming an equality of station; but these are few. On the other hand, I would strenuously advise a young couple to form no associations below themselves in station; these will draw you down to them, and destroy emulation. The delight in such associations is no indication of humility; it is, however, presumptive evidence of the meanest pride—that which feels itself elevated by the servility of the most insignificant—which betrays the spirit of the arch fiend —

“ Better to reign in hell, than serve in heaven.”

Always aspire; but you must not attempt to rise too fast; therefore, do not form such connexions as would tempt you to do so. One advantage of occasionally visiting in a grade a little above your own, is the polish it gives to the manners, and the refinement of sentiment which superior society imparts. A lady-like decision of manner is thus acquired; and having acquired it, you will find it sufficient to check the too familiar

advances of such boisterous or presuming men as are occasionally met with; nothing so effectually does this as a calm, collected, lady-like manner: to obtain this, however, it is not necessary to be continually giving or receiving entertainments; all the advantages of good company may be obtained in a small circle, with the addition of such public amusement as your station and means may afford.

I must now say a few words about going from home. There is nothing more dissipating than the habit of much visiting—of making and receiving a continued succession of morning calls; (I do not, of course, refer to that class which has little else to do.) Friendship certainly has its claim upon a portion of our time; but when it demands an injurious sacrifice, the sooner such friendship is relinquished the better. What can be so discouraging to servants in a small establishment, as to have their work constantly interrupted by visitors, and the attention they require? This will make a good servant indifferent and careless; and it certainly never can convert an indifferent or careless, into a good one. The same demoralization takes place in the parlour, as is going on in the kitchen; time is

wasted ; the mind becomes unsettled ; and a disinclination to attend to the serious duties of home, is succeeded by a constant craving for the excitement of company ; hence arises useless expenditure ; economy, banished from the house, will not leave it untenanted, for domestic bickerings will soon take possession of what might have been your home of peace, and a flood of evils, of which we have spoken in other chapters, be at once admitted. Your husband may, however, be as much attached to company as yourself ; does this remedy the evil ? oh no ; for unless his means are most ample, ruin must be the result—ruin not only in circumstances, but of happiness. When a husband needs the excitement of visiting, the influence of the wife must be sadly on the decline ; when the wife needs the like stimulus, her affection must be at a low ebb, and her domestic duties most inefficiently performed. “ What strips the married state of its sweetest pleasures ! what makes husbands and wives so indifferent to each other ! Dissipation ! They spend so little time together in private, and it is chiefly in solitude that affection springs. If a man, after the business and fatigues of the day, could return to a house

where a wife was engaged in domestic cares, and an attention to his offspring, he must be a monster of savageness and stupidity, did he not strongly feel the influence of her virtues, and if they did not convey a soft rapture to his soul."* If such be the effects of dissipation,—and recollect, "that when the love of company becomes the prevailing passion, it is no longer hospitality, but dissipation,"—how important it is for you, by your own practice, and all your influence, to attach your husband to home; and frequently this may require all your exertions. In such circumstances, hear the advice of one of your own sex,—a woman who sympathises with all, even your inmost feelings,—a woman of a powerful, but still feminine mind,—a woman who has analyzed the mental composition of the sex, with that minutiae of observation that the sex *only* can attain; but who, amid the much wisdom of her admonitions, the abundance of her sound sense, the elegance of her diction, still charms our sex by betraying one peculiar weakness, which proves that she is still woman.†

* Bennett's Letters to a Young Lady.

† "THE WOMEN OF ENGLAND; their Social Duties and Domestic Habits," by Mrs. ELLIS. Price 9s. An

(There is a sex in souls: observation has long asserted this—physiology has now *demonstrated* it.)* “Perhaps,” says this admirable authoress, “a husband has learned before his marriage the fatal habit of seeking recreation in scenes of excitement and convivial mirth. It is but natural that such habits should with difficulty be broken off, and that he should look with something like weariness upon the quiet and monotony of his own fireside. Music cannot always please, and books to such a man are a tasteless substitute for the evening party. He may possibly admire his wife, consider her extremely good-looking, and, for a woman, think her very pleasant; but the sobriety of matrimony palls upon his vitiated taste, and he longs to feel himself a free man again amongst his old associates.

“Nothing would disgust this man so much, or drive him away so effectually, as any assumption
 excellent work, which should be in the hands of every woman,—which charms by its elegance, and carries us away by that eloquence which proceeds from the heart, and is the result of a conviction of the importance of its subject,—a book which must be finished when once begun, and which must improve when read.

* “Woman, physiologically considered,” &c., &c. 12s

on the part of his wife of a *right* to detain him. The next most injudicious thing she could do, would be to exhibit symptoms of grief—of real sorrow and distress at his leaving her; for whatever may be said in novels on the subject of beauty in tears, seems to be rendered null and void by the circumstance of marriage having taken place between the parties.

“The rational woman, whose conversation on this occasion is to serve her purpose more effectually than tears, knows better than to speak of what her husband would probably consider a most unreasonable subject of complaint. She tries to recollect some incident, some trait of character, or some anecdote of what has lately occurred within her knowledge, and relates it in her most lively and piquant manner. If conscious of beauty, she tries a little raillery, and plays gently upon some of her husband’s not unpleasing peculiarities, looking all the while as disengaged and unsuspecting as she can. If his attention becomes fixed, she gives her conversation a more serious turn, and plunges at once into some theme of deep and absorbing interest. If her companion grows restless, she changes the subject, and again recollects some-

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thing laughable to relate to him. Yet all the while her poor heart is aching with the feverish anxiety that vacillates between the extremes of hope and fear. She gains courage, however, as time steals on, for her husband is by her side, and with her increasing courage her spirits become exhilarated, and she is indeed the happy woman she has hitherto but appeared; for at last her husband looks at his watch, is astonished to find it is too late to join his friends; and while the evening closes in, he wonders whether any other man has a wife so delightful and entertaining as his own."

Much visiting is even more mischievous in its consequences, than having many visitors (the one indeed is likely to produce the other): hence young women are exhorted by an unerring monitor, "to be keepers at home," as well as "to be discreet, chaste, obedient to their husbands," &c., &c. In addition to the evils resulting from receiving constant visits, a woman who is continually "gadding abroad," exposes her children to the bad example and the negligence of her servants; and she exposes her property to all the peculation which a servant can perpetrate with impunity in her absence: nor does the

mischievous end here; this roaming disposition affects the mind, when the personal presence at home is indispensable; when the heart of the mistress is abroad, a dishonest or licentious servant will be perfectly aware that she need not fear a very strict or vigilant examination of her conduct; and peculation and neglect proceed, until forced by its excess upon the attention of her mistress; this is an injustice to the servant also, and has caused the destruction of many. A servant whose conduct is uncontrolled by the high principle of religion, is left, by a careless mistress, to the sole guidance of her feelings, affections, and passions, to the gratification of which the mistress's property must and will contribute. By such negligence many houses have been destroyed by fire—many have been robbed by the reputed burglar—many children have owed their introduction to vice, the consequences of which have visited them in after-life; and the records of our police will furnish abundant proof, that to it numberless young women have owed their ruin, and that to this source the abettors of female infamy look, to recruit the ranks of their victims. Think not, then, that a system of continued visiting is harm-

less—that this spirit of dissipation (we will call it by its right name,) can be innocent. Ask not, “Why should I keep at home?” the answer is, because it is your duty to your servant—your children—your husband—your God!

Much visiting is a fruitful source of other evils which aim at the happiness of society. The habit of gossiping is thus encouraged; the spirit of scandal and detraction is thus promoted; family secrets, or rather what should be such, are revealed from one dear friend to another, until they are no secrets to any body; and the unhappy weak one experiences the consequences of her folly, by the loss of her husband's confidence. This is not a strained, but a legitimate, a natural consequence of “gadding from house to house;” each succeeding visitor brings a fresh budget of news and nonsense, which is again retailed to her successor, who reproduces it for her next dear friend: a sort of rivalry gossip is thus introduced; each wishes to surpass the other in the singularity of her facts, the liveliness of her conjectures, the vividness of her wit, and the pungency of her satire. Stories which were perhaps fabulous, the result of misapprehension, or which owed their existence to trifling circum-

stances, are transformed into enormities so gross that the original fabricator would not know her own poison. The dress—the conversation—the entertainments—the personal defects—the very virtues of their acquaintance, administer to such diseased imaginations, which are continually excited by their migratory habits. Such people's house is not their home, nor do they perceive aught but loneliness in the sanctity of their domestic hearth. Let me here admonish my fair readers, that the listeners to scandal participate in the guilt of the defamer; for if there were no listeners, there would be no defamers. When such an one ventures within your doors, palliate the conduct she may be censuring, by supposing she may be mistaken, and shew, by your evident disrelish for that sort of conversation, that you have no sympathy with the detractor; do not affect to defend with your words, while by your equivocal looks you may appear not disinclined to hear more—nay, while you may rather be spurring on the defamer to produce proof upon proof, from the inexhaustible resources of a depraved imagination; but let your conduct, and your countenance, evince the sincerity of your words. When stories are told which are derogatory to

the honor and virtue of a female acquaintance, you may stop the mouth of such persons by a simple question or two, viz.—Do you believe what you have now told me—if not, how dare you thus trifle with a reputation?—if you do, how dare you associate with such a person?

I am now about to venture upon ground which is rather dangerous, because my motives may be misinterpreted; and others may employ my arguments to excuse themselves from the performance of positive duties. There requires, however, but little discrimination for a person to decide whether their conduct is such as is here reprobated, or whether they are in the strict line of duty; recollect your duty to God never interferes with your *real* duty to man—for the Deity has *defined* both; and whenever you find that your attendance in the assembly of the saints, except on that day which “is to be kept holy,” interferes with the duty you owe to your husband and children, be assured, “God has not required this at your hands.” The week-day attendance upon the means of grace is, however, but one among the many excuses by which many women attempt to justify the neglect of their domestic duties. Bible Societies—Dorcas meetings, which

too frequently degenerate into little better than gossip meetings—anniversaries of charities—committees for evangelizing the heathen—societies for one excellent object and another, are continually made excuses for the absence of both mothers and misses from their homes; the consequences of which are too distinctly seen in the disorganization of their households—thus bringing disgrace upon the religion they profess, and nullifying the good effect of their charity abroad by the evils they cause to be perpetrated at home. Let persons ask themselves, then, before they become active members of such societies—Can I, by good management, by more active industry, attend them consistently with duty, and shall I be spurred on to such industry, be prompted to such forethought and management, by such attendance, or shall I merely resolve, and leave it unaccomplished? Where religion is in a thriving state, there are abundance of persons who have time to attend to such societies; there are others who could, by merely personal sacrifices, attend them; such should do so, and from such it is required by Him who knows well each secret thought, each hidden motive, and who will not suffer the “talents” He has given, to be buried

and inactive. But the same Being is also a searcher of those hearts, which, from ostentation or idleness, make the very means of grace the medium of bringing disgrace upon religion—who convert the works of charity into a means of propagating “all uncharitableness.”

In the former part of this chapter I have spoken generally of the evils resulting from much visiting, and from having many visitors, in the outset of life. There is another circumstance which not unfrequently attends this system, which will most essentially affect your happiness, and give an opening to the perpetuation of any bad habit your husband may have acquired previous to marriage. If a wife is much from home, she has continued temptations to prolong her stay at the house of one or another; the husband comes home—the wife is absent; if this frequently happen, one of two things will inevitably occur—he will be irritated, and family quarrels and heart-burnings will ensue; or he will become indifferent, and seek other society; his domestic feelings will be destroyed, and you can hardly expect to be treated with kindness, much less to be sought with affection. Surely I need not trace for you the terrible consequences

that will probably ensue from this state of things; the demoralization of home and of person, the society of the dissipated, the table of the gambler, the excitation of the drunkard, may all be looked forward to as the consequences of the destruction of domestic habits! And supposing he has really loved you, and he has not resolution to oppose you with authority, (sad weakness, sad unkindness indeed, mistaken fondness!) all these may be resorted to, to lose in excitement the mental misery you are creating. Once acquired, recollect, bad habits are rarely restrained; self respect, once lost, can rarely be regained—your moral influence gone, oh, how hard the task to re-acquire it! Never, never, be induced to pay more than a temporary visit, without your husband's knowledge, and never any against his approbation, and abandon even such if you find them an excuse for his absence from home.

Am I then to have no friends, no acquaintance? my fair reader may exclaim. It has not been my intention to deprive you of friends and acquaintances, but to limit them to your circumstances and situation in life; to shew you the evils which may result from a promiscuous or a too numerous acquaintance; to shew you, there-

fore, that it is oftentimes necessary to give up many of the friends of our youth at the time of our marriage—to enable you to use a discrimination not only in the selection, but in the number, of your acquaintance. Before the time of becoming a bride, it is probable you have been able to select from your friends, those whose acquaintance it may be proper to retain. In this selection, let your judgment take precedence of your feelings. Such conduct requires fortitude and determination; but let its necessity induce you to adopt it. In advising you in the selection, let me remind you, “that family friendships are the friendships (if I may so speak) made for us by God himself;” therefore it behoves you primarily to cultivate such: next to these, I would recommend a particular intimacy with some person a little above your own age, if such can be found with the qualities which should form the basis of friendship; these I will recapitulate, first observing, that by such an intimacy you may have the benefit of her experience, and probably save yourself the bitter price at which experience is usually bought. First, then, a friend should have sterling religious principle, for this is the sheet-anchor of every

virtue; she should have decision of character, or her religious principles will probably vacillate from the action, or bend beneath the weight of her feelings, when these are appealed to. Discretion is an indispensable quality in a friend; a woman without this, cannot preserve a reputation without stain; one without this is a most dangerous companion, and entails both upon herself and her friend, all the consequences of guilt, without that indifference to the world's censure, which usually accompanies it. Modesty is another essential in a female friend; where this does not exist, avoid not only friendship, but even acquaintance; its absence is readily ascertained; its presence is not less visible; and where it eminently exists, says Mrs. Chapone, "you may safely cultivate an acquaintance, in the reasonable hope of finding the solid fruits of virtue beneath such sweet and promising blossoms." A solid understanding is not to be dispensed with in a friend; without it, the most brilliant wit, the most extensive knowledge, are like swords in the hands of a madman; they may ruin a friend, or demolish a foe—the one is as likely as the other. Strict integrity is another

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indispensable ingredient in the formation of a friend; without this, friendship cannot exist. Good temper and generosity of disposition should also be regarded, or the unity of friendship is based upon a very brittle foundation. Selfishness is ever opposed to friendship, and will ever, without any exception, prevent a lasting friendship between parties equal in station, in acquisitions, and in mind. This, too, is a quality easily discovered, by observing a man or a woman's conduct in their own family—to their dependents—and in sickness; particularly if the indisposition be trifling; for I have observed many bad-tempered, selfish people will appear patient in a severe illness; but this is only in the absence of their energies—the very appearance of patience is only an indulgence of their selfishness—"it is too much trouble to complain," is the secret spring of their complacency; as strength returns, you will find that the rest—the convenience of their families and dependents—all must succumb to their irritability. Observe the same persons' conduct to others, (when their personal interest is not concerned;)—observe them, when languor, fatigue, or sickness oppresses any portion of their

family;—see how regardless of noise,—what little effort to soothe the weary frame!—what impatience if their rest is disturbed! Watch them in society. Are they elated, or even comfortable?—then how regardless of the languor of others, whose movements must be regulated by their's. Are they in health?—do they then consider that their more delicate partner may be suffering, or will suffer, from the late hours and deprivation of rest?—No; their language is, “If I AM comfortable, I SHALL stay.” This egotism pervades all their actions, and thus becomes a warning to those who, but for its ostentatious display, might confide in their professions; for, strange to say, this selfishness is generally so entire, as absolutely to render the individual insensible of its palpability. Whenever, therefore, you perceive, or can ascertain, that such is the disposition of a person, admit them not to your friendship, for it will only exist so long as their interest, personal or pecuniary, is in active operation. I would therefore strenuously advise that you would contract no more intimacy with any one, than the usages of society and the exchange of civility demand, until you find them

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possessed of the qualities I have stated as essential in the character of a true friend; for these are admitted to be essential by the wise and the prudent of all creeds.

ON EXPENDITURE—DRESS.

"Frugality without meanness is an acquisition in domestic life, which would reflect much greater lustre on the female character than many of the accomplishments in which numbers are ambitious to excel."

GILES'S *Domestic Happiness*.

"I would earnestly recommend my countrywomen to bear in mind the immense difference between deviating from the rules of fashion, and breaking through the wholesome restrictions of prudence."

"It is a prevalent but most injurious mistake to suppose that all women must be splendidly and expensively dressed to recommend themselves to general approbation.
* * * * The regard to consistency (in dress) involves considerations of serious importance, of What we are?—Who we are?—What is the station we are appointed to fill?"

ELLIS'S *Women of England*.

"The most perfect elegance of dress, appears always the most easy and the least studied; an elegant simplicity is an equal proof of taste and delicacy."

DR. GREGORY.

ON EXPENDITURE—DRESS.

THE dread of ridicule, of censure, or of pity, has a far greater influence on most women, and men too, than they are inclined to allow, and I believe it has caused more ruinous expenditure than any other principle. When regarded philosophically, it is however a most contemptible motive of action, and when it induces conduct which is opposed to common sense, to reason, and to duty, it is wicked as it is base.

To allow, then, the opinion of your acquaintance or a feeling of rivalry to induce you to make an appearance above your circumstances is as absurd as it is wrong. A man with an extravagant wife need have no ordinary firmness to ward off ruin; he must have great decision of character, if, with ordinary means, he can ever become independent in his circumstances. On the other hand, it is in the power of a prudent wife to check a disposition to lavish expenditure in the husband; and I am inclined to think it is

always in her power, if she will take the trouble, to impose such checks to extravagance, as will, by being persevered in, prevent ruinous consequences: If, unfortunately, your husband is extravagantly inclined, your first object should be to ascertain his income; and let me impress upon you the necessity of doing this; you can only regulate your expenditure by acquiring this knowledge, and, believe me, there are few husbands but would be won, not only to impart this information, but to acquiesce in the economical arrangements of a wife who has showed herself willing and desirous to resign her share of indulgence—of parties, which administer to her vanity—of friends who would enliven her seclusion—and who was only earnest to promote his good and that of his children. Your second object *then will be*, a determination *not* to live up to it; and as extravagance is usually the result of thoughtlessness, your continued, kind, and affectionate remonstrances—your own strict economy, must tend to destroy in him this habit of extravagance; in fact, if the disposition to do so exists, if you are determined to accomplish your object, there is in woman generally an intuitive perception of the most appropriate means (which must vary

according to the disposition which she has to manage) that renders it unnecessary for me to dilate upon them. Generally, however, I am afraid admonitions to economy are most needed by your sex; this probably arises from its having less experience in pecuniary matters, than our own. The important *art* of economy is too often totally neglected in female education, the value of money being a lesson much too seldom learned before marriage. If this has been neglected in your education, the sooner you acquire it the better; for your husband's greater knowledge will soon detect your incapacity, which, if not remedied by application, may close his eyes to the advance of your experience. Here the importance of a friend of maturer years will be highly estimated, as from her you will learn that minutiae of economy, the disregard to which, even in the absence of glaring extravagance, you will find eat away your means silently, unobservedly, but surely. Some young wives, who have been used to apply to their father's purse whenever they wanted money, are too apt to make a distinction in their own minds between the purse of their husbands and their own, and to imagine that all they *can* obtain above what

is required by the necessities of their household, may be frittered away in useless extravagancies, or in personal decoration; never considering, that in thus emptying their husbands' pocket, they are not only destroying the source from whence their's is supplied, but also the spring from whence their necessities are derived. This is a most ruinous system; for if your husband is generous and confiding, how much mischief it may accomplish before he is made sensible of his misplaced confidence; and when his eyes are opened to the fact, how humiliating will it be to you — how destructive of future happiness! An excellent mode for a young wife to adopt, who is determined to be economical, is to keep a book to set down her expenditure; she will then not only be able to know if she is keeping within that portion of her husband's income which may prudently be spent; but if she exceed it, she will be able to ascertain in what department the excess lies — in which it can be best contracted. This system will also have a happy effect, not only on herself, by confirming the habit of watchfulness and reflection, but in increasing the *respect* of her husband; and you may rely, that this intellectual hold upon your husband's

mind is an ingredient of no little importance in laying the foundation of your happiness; it impresses him with the idea that you feel an identity of interest, and that impression will infallibly impart confidence.

In regulating your expenditure, do not delude yourself with the idea, that in making an appearance above your station you are furthering the interests of your husband; this is frequently a masque to conceal a wife's vanity and ambition; she persuades herself that such a connexion is desirable, "for how very important it will be to my husband" to cultivate it;—the expense is never calculated—the extra style of dress—the extra establishment is obtained; the cost is certain, the success problematical, perhaps incompatible with reason; and if she would but look into her own heart, she would probably find that selfish vanity, or silly rivalry, has been the secret spring, which she has shut from her view by the veil of a supposed benefit to her husband; be assured that where success is once attained by the assumption of a style above a person's circumstances, ruin is ten times oftener the result.

Another effectual means of curtailing expenses, and simplifying the regulation of your income,

is, a determination to have no accounts with your trades-people, or at furthest not to extend them longer than a week. This plan will enable you to make better purchases, will prevent mistakes, over-charges, and by its continued call upon your purse act as a continual admonition to economy; whereas accounts, by putting off the evil day, is as continued an incentive to extravagance. People of fortune may find it convenient, and less troublesome, to have longer accounts; but rely upon it, they never do so without paying most outrageously for the convenience.

In the chapter on Visiting, &c. (page 73) I have hinted at several sources of expenditure. I would here remark, that when you have resolved upon the proper style in which to maintain your household, be determined not to go beyond it, because Mrs. B., C., or D. has given a party, or has in any other way surpassed your usual style. In the first place, you cannot know what means have supplied the funds for, nor what circumstances have induced, the departure from her ordinary habits; neither if she has no accession to her income—no prudent inducement—will her folly be any excuse for you to be guilty of the same. “To go beyond your sphere, either in

dress, or the appearance of your table, indicates a much greater fault in your character, than to be too much within it."

A point of economy too much disregarded is, a proper attention to the furniture and other property within your house. Every housekeeper knows the proverbial carelessness of servants; yet how many leave every thing to their management! If the mistress does not see after her household, what a scene of disorder and devastation it soon becomes! To secure a proper inspection of every department, appoint a proper place for every thing; a certain time for the examination of every thing; and thereto rigidly adhere. This, you may depend, will much limit the activity of a certain invisible personage, who is usually specially industrious in ill-managed houses, yclept Nobody. Are decanters, glasses, china broken?—NOBODY has done it!—Are certain spoons, table-linen, and other *et ceteras* missing?—NOBODY has seen them! Are splendid curtains, rich draperies, soiled or torn?—NOBODY knows anything about it! A jealous, and continued, and systematic superintendence alone can banish this most destructive visitor.

Personal economy in minor points is frequently

too little regarded ; if the larger amounts of expenditure only are placed in the account book, little good will arise from its being kept. Put down also the expenses of ribands, haberdashery, gloves, collars, unnecessary riding in coaches, visits to the confectioner's or fruit merchant's ; and if the habit of expenditure in this way has been acquired, you will soon be astounded at the amount it will in a very short time fritter away : to these little items I would therefore especially direct the attention of my fair readers. Some wives imagine themselves exceedingly clever in obtaining great bargains ; this is one of the most specious appearances of extravagance, for nothing, however cheap, is a bargain, if it is not wanted. Cheap bargains is one of the most fruitful sources of useless expenditure, and requires to be guarded against, for, in dress particularly, it has a most dangerous tendency, when the mind is not properly disciplined. If, in purchasing your dresses, you can obtain any thing for four pounds that is worth six, but which is above your station in appearance or in quality,—or if, for the same purpose, you can obtain a something else for two pounds, and which would harmonise with your position, as well as be more in proportion to your means,—do you deserve praise

for the great bargain? is it economy, to possess it simply because, abstractedly considered, it was cheap? Certainly not; for although, abstractedly considered, it was cheap, yet relatively it was dear. The terms cheap and dear *are* sometimes relative. A carriage which would cost five hundred pounds might be cheap to a nobleman with twenty thousand a year, while a wheelbarrow at twenty shillings would be dear to a poor person who did not want it, and whose weekly income might not exceed the same sum. Do not therefore imagine that it is possible to purchase any thing cheap, if you pay more for it than you ought to lay out in that department of your household or your appearance.

I will now hint at a point of economy which is too little regarded—viz., the care necessary to preserve your wardrobe, and that of your children, &c. &c. I have frequently been surprised to see the time some ladies preserve their apparel, and the different forms in which, by personal exertion, they reproduce it; and I am sure no person who had not thought well on the subject would credit the vast saving which may be effected by care and management. As, however, I cannot here go into the details of the management of this department, I shall only

refer my inexperienced readers to some of their friends who may be remarkable for their domestic habits.

The following maxims on dress and fashion are worthy of the attention of every person of discretion :*

“ Do not permit fashion to impair the health.

“ Dress should never infringe on delicacy.

“ Dress ought not to involve unnecessary expense.

“ Dress should not engross too much time.”

To the above may be added, Dress should be consistent with station, place, age. All of these subjects would bear amplification, but they will immediately suggest trains of thought to every ingenuous mind. Mr. Giles has in a few words summed up the evils of the absence of economy, and with them I shall close this chapter :—

“ Want of economy has involved thousands in misery; and in those houses where it is predominant, little is beheld but disorder and confusion; their families are in general as dissipated and as thoughtless as themselves. Harmony and decorum, with their inseparable companions, peace and happiness, are guests that find within such walls neither residence nor repose.”

* *Sigourney's Letters.*

AMUSEMENTS — CONVERSATION — NOVELS — MUSIC — DANCING — CARDS.

“Every interest or pleasure of life, even the most trifling amusement, is suffered to postpone the one thing necessary.”

ROGERS.

“I am inclined to think that a married woman, possessing all the essentials of a good house-wife, and even beauty too, yet wanting conversation, might become ‘weary, stale, flat, and unprofitable,’ in the estimation of her husband; and, finally, might drive him from his home by the leaden weight of her uncompanionable society.”

MRS. ELLIS.

“I have no objection to your playing a little at any kind of game, as a variety in your amusements, provided that what you can by possibility lose is such a trifle as can neither interest nor hurt you.”

DR. GREGORY.

“Dancing is now so universal that it cannot be dispensed with in the education of a gentlewoman; it is also useful, as well as ornamental, by forming and strengthening the body, and improving the carriage.”

MRS. CHAPONE.

AMUSEMENTS, CONVERSATION, &c. &c.

AMUSEMENTS! some persons may exclaim, Do not the duties of my household, the demands of my husband and children, with that necessary cultivation of my intellect, which will enable me to fill my place in society, and better perform my duties,—do not they give me sufficient amusement? Add to these the demands of friendship, and the circle of acquaintance in which you move (be it extended or ever so contracted), and I answer, Yes; “every period of life has amusements which are natural and proper to it,” and the above will include those which are proper to yours. On the present occasion, however, I have *most* to say on the abuse of those recreations which are intrinsically not improper.

The most innocent recreation, be it remembered, becomes criminal, whenever it interferes with duty; and the habit of making the latter succumb to the former exhibits a sad state of moral depravation. This system cannot, how-

ever, be persevered in, without eminent injury to your household, and even to your reputation; for a person whose principles are so lax as to allow of such conduct, is always at the mercy of the slightest breath of slander. It is impossible for such an one to be respected, for the fault is so glaring, that every one sees it; and as it affects the basis of every virtue, such a person can be trusted in none of the ties which bind society together; the instability which "will postpone that which is necessary," at the solicitation of amusement, will render you uncertain in the performance of the duties of all the social relations. If, therefore, the love of pleasure is particularly strong in your disposition, it becomes the more necessary that "recreation should become a portion of your domestic system, and that certain times *only* should be devoted thereto."

After the duties of your house have been satisfactorily arranged for the day, there can be no objection to vary the occupation of needle-work occasionally by reading; as, if the books are properly selected, the reasoning powers are improved, some lesson of wisdom is continually acquired, some information obtained, which will tend to facilitate the performance of your ordi-

nary duties, and enable you to make your home more delightful to its various inmates; when a female mind is properly furnished, there is no charm so attractive to our sex as the conversation of woman: from the natural construction of her mind, from the minuteness of her observation, from the rapidity of her perceptions, and the intensity of her feelings, she is provided by the deity with the means of becoming the magnet of the social circle, the charm by which its members should be united and made happy. One of the most delightful of home amusements is conversation, by this we improve our own attainments by imparting them, receiving in exchange new views of each subject, or confirmation in the justness of those we possess. What treasures of delight have those been deprived of, who have never known the happiness, the ever-varying pleasure, of a reciprocal exchange of intellectual feelings and acquirements—what a powerful ally has that woman lost who has not that intellectual hold upon her husband's heart, which arises from the power of a reciprocation of ideas, a community of feelings.

But, while proper reading furnishes the mind and matures the judgment, there is a class of

books which has a tendency directly the contrary; I refer to works of imagination, novels, and the like. Not that I would wholly exclude works of imagination from the female library, but I would urge a most careful selection and a very limited perusal of them. The indiscriminate reading of novels is one of the most injurious habits to which a married woman can be subject. Besides the false views of human nature it will impart, and the waste of time, it indisposes for all serious occupation, it produces an indifference to the performance of domestic duties, and a contempt for ordinary realities, which will be highly detrimental. It is a habit also that increases by its gratification, and in many cases becomes so inveterate from indulgence, that not only the convenience of a family, the duty owed to husband and children, have been forgotten, but the health has been destroyed by the excitation produced, and the loss of rest caused, by pursuing the infatuating object during the hours which nature has allotted to sleep. "I am assured," says Mrs. Chapone, "that the reading of such kind of books corrupts more female hearts than any other cause whatever."

There are other amusements which are some-

times introduced in the social circle, and for the entertainment of our friends. Music and dancing, in moderation, are accomplishments which need not be forgotten because the marriage knot is tied. The first is an elegant accomplishment, which may most agreeably pass away an hour or two of an evening; and if your husband is an amateur, it will tend much to make his home more exclusively desirable. The latter will vary the amusement, when you have a few friends around you, all of whom may not shine in conversation, and who would be exhilarated by this fascinating recreation: but there are dances which cannot be indulged in by the discreet or the truly modest—such is the WALTZ, which I maintain can never be enjoyed until the purity of the mind is sullied; but as I have gone into this matter in another little book,* it is unnecessary to enlarge upon it here. It is a dance that is odious in practice, and *contributes* neither to health nor elegance. Cards are not unfrequently introduced in good company. I cannot help thinking this is the meanest of all legiti-

* Freeling's Ladies' Pocket Book of Etiquette, with a Chapter on Waltzing.—1s. 6d. See advertisement at the end of the book.

mate amusements, and I have generally observed that the stupidest people have been the best players—yes, even of the far famed whist, and the still more fashionable games. They are in fact a sort of apology for the lack of mind,—an amusement at which the dullest may excel. Abstractedly speaking, there is no evil in playing a game at cards, with the qualification placed at the head of this chapter; but when we consider how few players will keep within those bounds, and that, although the laws of etiquette expressly forbid the exhibition of excitement, we yet continually witness this exhibition at the card table, it cannot be wrong to advise the abandonment of this inferior amusement, which, if not absolutely improper, trenches so closely upon the confines of guilt, as to allow few to escape unsullied who indulge in it. How often has the spirit of play destroyed the peace of families! how often the destruction of fortunes! how often carried its infatuated victims unbidden into the eternal world! Do not therefore encourage an amusement which may become highly criminal, and is at best but a few degrees removed from contemptible.

ON SERVANTS.

"Domestics may be won over to confidence and affection, by treating them with consideration, by showing them that we have their interests at heart, in the same degree that we expect them to have ours."—MRS. ELLIS.

"You are utterly unfit to command others, if you cannot command yourself."—MRS. TAYLOR.

IT is the fashion to exclaim against servants; and there are few mistresses who are contented with their domestics. It would, however, be worth while to inquire, whether this deficiency of good servants does not arise from our own errors. I am inclined to think, with a deservedly popular authoress, that "masters and mistresses too seldom have any real claim to the gratitude of servants;" that they (servants) are too often "treated as thieves and traitors," which fixes on them the impression that the power with which the master's money invests him is grossly abused, and that they have therefore a right to make themselves amends at the expense of the means by which they are oppress.

I confess, therefore, that I am not one of those who believe, that "when you admit a servant

into your house, you admit an enemy :” servants are as susceptible of good impressions as any other part of society, due allowance being made for the peculiarity of their circumstances; and I believe there are but comparatively few who might not be won over to affection and confidence by the judicious conduct of a mistress.

In the first place, make every necessary inquiry as to character, ere you engage a servant; and do not engage one with whose moral qualities you are not perfectly satisfied: for if the principles are incorrect, you cannot expect the practice to be better. Let not your inquiries be solely directed to whether she knows her business, but endeavour to ascertain whether her principles are such as will induce her to perform it. When a servant is obtained, give her no unnecessary opportunities to do wrong; be watchful over her conduct; let her know you to be vigilant; let her not, however, imagine you to be suspicious, for that hurts the feelings and impairs the energy of a good servant, and only excites the chicanery and cunning of a bad one.

Let your habitual conduct be kind towards, but never descend to make a confidant of, your servant, let her be in whatever station she may; this is one of the most destructive weak-

nesses a mistress can be guilty of; it strikes at the root of all authority, and, if your establishment be large, originates a most prejudicial influence over all your other servants. Be most decided in insisting upon the performance of each duty; but do not continually complain of, and severely reprimand for, small faults; frequent and indiscriminate censure weakens authority, and destroys in the servant's mind all relative appreciation of error. If a slight forgetfulness is visited with severity, the grossest carelessness admits of nothing more; and this may be repeated until you have established in the mind of your servant that parent of heartlessness, listlessness, and enmity, which reveals itself in the exclamation, "It is no use trying to please my mistress!" Let the regulation of your household bear the stamp of reason, and carefully avoid any commands that indicate caprice, or even want of consideration. Convince your servants that you require only that which is right; and reprove them when wrong, with justice, and in proportion to the neglect or offence. Let them believe that you have some regard for their welfare, their health, their gratification, and their happiness. Unite authority with kindness, reproof with benevolence; impress them with the



certainty, that without particular suspicion you have a zealous watchfulness over their conduct; and I am pretty certain you will not often have to complain of bad servants.

No one who walks through the west end of our metropolis, will be astonished at there being very many depraved servants. For hours are they unnecessarily kept waiting: at these times the neighbouring public-houses are sought, and gambling, drinking, betting, are indulged in; with the scum of our gambling-houses, training-stables, and race-courses. What is the natural result?—servants of this class are the most demoralized portion of society. Can masters and mistresses then blame them? and when they admit this moral pest (of their own creation) into their houses, need they wonder that the female servants become corrupted? An innocent-minded woman (I say it advisedly,) might as well be exposed to the *pavé*, as to the moral nuisance in the houses of many in our first circles. These errors I trust my fair readers will avoid; not only because it affects their own convenience and the happiness of their families, but also because the happiness or the misery of many of their sex will probably be the result of their conduct.

ON DEVOTION.

"Even the heathens themselves had their household deities, and shall you, amidst the full blaze of Christianity, be less sensible of your obligation to a Supreme Being than they?"

DR. MORRISON.

I COULD not close this little volume without a few words upon family prayer and the devotion of the closet. I could not give you directions for your general conduct in your new situation at the head of a family, without saying a few words respecting that duty which you owe to the Great Being from whom alone can come a blessing, even on the most prudent conduct. A prayerless, cannot be a happy family. Independent of the example to your inferiors, independent of the good accompanying the exercises of devotion, when blest by the immediate influences of the Spirit of God, of how much practical benefit is even the mere habit of family and private prayer the source. What a check

is the former to poor human nature; for how could you publicly and daily, before your servants, humble yourself before God—bewail your sins of omission and of commission—ask for his Spirit to be with you, to guide you into all good, and to deliver you from evil—to enable you to subdue the man of sin which is within you, and to control the natural impetuosity of your temper—how could you, I say, thus worship God at the family altar, and live in the habitual exercise of tyranny over your servants, of pride in your ordinary relations, or in the commission of any open immorality: and when you retire to your closet—when the whole soul is (in words) laid bare before God—when you call over, at the end of each day, the *secret* sins by which it has been sullied, the errors of thought, as well as of conduct—when you entreat his forgiveness and ask his blessing—how, I say, can this be persevered in, without your manifesting a desire to observe his laws and be guided by his will, and exhibiting that desire, by striving against, and not indulging in, any secret sin? It cannot be; you will either decrease your sin, or cease to pray. In the morning, you ask the blessing of God upon the actions of the day;

could you do so, knowing that you were about to break his laws? I do not ask, could you read a form of words, as many do, in family worship; but I mean, in the retirement of your closet, shut out from the world, in the presence and in conference with God, could you thus act? No; you will cease in some measure to sin, or you will cease to pray; you will become more holy, or you will sink and sink, until you arrive at that fulness of depravity which, when time is no more, will place you where the sun of hope never shines, in the blackness of darkness for ever. Do, therefore, my fair readers, if you have perused these pages thus far, do let me press upon you the importance of secret prayer most especially; it presents a never-failing source of comfort under trials,—of guidance when in difficulties,—of complaint when the heart is overloaded with its secret sorrow. From how many evils and temptations will it save you—how much that insatiable thirst after the admiration of the world will be checked—how poor will appear the adulation of man, and how contemptible his seductions, when your daily prayer opposes to them the anger of an eternal God.

MEDICAL AXIOMS AND OBSERVATIONS.

GENERAL OBSERVATIONS.—"Shield the eyes of the new-born infant from all **LIGHT**, natural or artificial, and its ears from all noise. Keep the **NURSE** quiet."

"Give children plenty of milk, sleep, and flannel."—**DR. HUNTER.**

"Exposure to cold, and the administration of improper food, is the grand source of the diseases of infants. It is computed that half mankind perish from cold before the third year."—**DR. RYAN.**

"Pay special attention to the diet, clothing, and cleanness of your children; which, when accompanied with plenty of sleep (infants in particular), plenty of air, and plenty of exercise, will ensure them good health."

FOOD.—"Let the infant be placed to the breast every two hours."—**RYAN.**

"If fed artificially, let it be fed every two hours with about three table spoonsful of food,

which should be fresh milk, with one-sixth water, warmed by placing the vessel in hot water, NOT by placing the vessel on the fire.”—DR. RYAN.

“When you commence feeding a child, preparatory to weaning, let the farinaceous food be used sparingly at first.”—DR. HUNTER.

EXERCISE. AIR.—“Air and exercise are as necessary for children as for adults. The infant should be exercised by rubbing its body and limbs, when it is stripped; by being carried and danced in the nurse’s arms: when it is old enough, by being placed on the carpet with its toys about it, when it will move about to obtain them.”—DR. RYAN.

CLOTHING—WASHING—DRESSING.—“Have your infant’s clothes made to fasten with strings or buttons, NOT with pins.”

“Let the infant be perfectly free, and never let it be confined in its clothes or napkins.

“Never tease a child with superfluous dress.”

“The clothes, by being quilted, can be made sufficiently warm to be put on in three pieces.”—

LADY PENNINGTON.

“Never use cold water in washing infants; this destructive practice is now universally exploded by the profession. It is frequently a

source of fatal inflammatory diseases, particularly of the respiratory organs."

"Cleanliness is as essential to infants as food. Well wash them all over, with **TEPID WATER**, at least once a day, and locally oftener."—**DR. RYAN.**

SLEEP—REST.—"Never rock an infant in a cot or cradle, all rocking is injurious to the brain and general health."

"When at rest, keep the child warm, and so place it as for it to be impossible for it to fall out of bed."

"When the child is put to bed, let it be on its right side, as it facilitates the passage of the food from the stomach into the bowels. The worst position is the back; excepting, of course, the face, as it would then be smothered."—**DR. RYAN.**

WEANING.—"Never wean a child before the appearance of the milk-teeth except from incompetency or pregnancy."

"Let weaning commence gradually, or the child will fret and fall out of health."—**RYAN.**

TEETHING.—"Teething is a natural process, and unaccompanied by pain, when the infant is in perfect health and properly managed."—**DR. RYAN.**

VACCINATION.—"Vaccinate your child early—

never allow this to pass the second month if the child is in health."

DURING PREGNANCY.—"Avoid all unnecessary fatigue—dancing, late hours, stooping, reaching up, or any exertion that requires a sudden effort."

"Be careful to preserve a serenity of temper, and determine not to allow any circumstance to excite you to passion; this, of course, should at all times be observed; but at this period excitement of any sort is peculiarly prejudicial."

"Take regular exercise in the open air, but not so much as to produce languor or fatigue."

"Except under medical direction, use very moderately, (*if used at all,*) any description of fermented liquors, such as wine, beer, ale, porter; spirits are particularly injurious at this period; tea, coffee, chocolate, and every other sort of slop, should also be used very sparingly. There are, however, constitutions which require stimulants; but let me press on you the necessity of avoiding these, except they are ordered by your medical attendant; if you appear to require them, speak to him on the subject.

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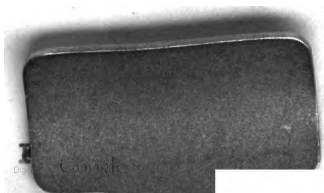
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